of devotion of the-human soul for its "*Spouse Divine.*[lf] and which prompted the devout supplication that the purposes of Omniscience might be revealed to the eye of faith and that the will of the worshipper might be broken in to the ways of the Lord.

Theirs was the worship and adoration which was the spontaneous outpouring of divine ideas and celestial emotions exhibiting the sacred halo that betokens a transfigured soul and breathing the sweet perfume that bespeaks a regenerated heirt.

Theirs was the worship and adoration which sought no earthly gifts but received God Himself as " The Sweetest and Sublimes! gift,"- a heavenly boon against which " *all the world is nothing, all the creation counts for nought,*" a gift which they could deal with in any way they pleased, now approach Him as Father, then embrace Him as Mother, again trust in Him as Friend, anon draw on Him as Treasure, at once abide in Him as the Asylum and ever bless Him as their Heaven :—a gift which as the mysterious *Kamadhenu* gave them whatever spiritual blessings they wanted, be they truth and wisdom, purity and holiness, strength and stamina, company and comradeship;—a gift whose value is incalculable, joy inexhaustible, strength indefatigable,

hope irrepressible,
prospect of happiness illimitable, life-time
eternal.
Theirs was the worship and adoration
which was at once
the verification of their hope and faith,
their ideals and
aspirations, the end and fulfilment, the
achievement and
triumph of their life and which resulted in
their not merely
seeing the Blessed One with their spiritual
eye—*divyam*
chakshu, but in actually touching Him,
touch thrilling with
the *Holy Touch,* heart flowing into the
Divine Heart and the
soul mingling with the *Supreme Soul.*

Theirs was the worship and adoration
which was not
the propitiation of an Almighty Power,
not the bending